UNITARIAN MONTHLY

An Organ for the propagation of the Doctrine of Unity in Religion, Theology, Philosophy and Society.

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COUNCILLOR A. E. GRUNDY,
MAYOR OF DUKINFIELD.

Notes and News.

**"One God, one law, one element,
And one far-off divine event,
To which the whole creation moves!"
—Tennyson.**

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THE DOCTRINE OF UNITY
In Religion, Theology, Philosophy and Society.

Will Editors or publishers of exchange periodicals please post to the new address of the Editor of this Magazine?

The Mount Pottinger Unitarian Church, Belfast, has celebrated its Jubilee, January 4th, 7th, 11th, and 18th.

Mr. B. C. Hare has retired from the management of the Bookroom. S.S. Association at Essex Hall.

The Maidstone Unitarian Church reports healthy progress from its Annual Meeting, February 2nd, under Rev. W. T. Davies.

A forward Movement at Chatham, has added 24 new members to the Unitarian Church.

A fire broke out in our Upper Chapel, Sheffield, on January 9th, doing some damage to the ceiling.

At Todmorden Unitarian Sunday School a portrait of the late Mr. James Whitehead, an active Sunday School and Church worker, and first Clerk of Todmorden School Board and Education Committee was unveiled on January 3rd.

Rev. H. Bodell Smith has been conducting Unitarian Services and giving weeknight lectures in Douglas. I.O.M., during January.

£100 has been left to the Templepatrick Unitarian Church by Mrs. Elizabeth Johnson, late of Belfast.

Mr. Asquith, who is now the Earl of Oxford, will deliver the Essex Hall Lecture for the Unitarians in Whit Week this year.

"The Aberdeen Free Press" has given a very appreciative account of a visit to our Aberdeen Church by "Watchman," who is understood to be a well-known orthodox Presbyterian Minister. He describes Rev. Arthur Scruton as "a good representative of good Unitarianism" and "a fair, broad-minded and reverent Minister," and reports that "if one judges from its well-filled benches" — "Unitarianism in Aberdeen supplies a felt want."

Congratulations to Mrs. Silas Farrington on attaining her 90th Birthday. February 12th.

There has been a Rally of the Laymen's League at Chowbent, and a Laymen's Sunday with services conducted by them.

The London District and South Eastern Assembly of Unitarians held its quarterly meeting at Lindsey Hall, London, in January with Dr. J. E. Carpenter as Chairman. Miss Penelope Lawrence gave an address on "Fifty years of progress," and Rev. J. Hipperson introduced a discussion on "Bible Reading."

Mr. Austen P. Whitaker, son of Rev. W. Whitaker, of Birkenhead, has gained a demyship at Magdalen College, Oxford, value £80 per annum.

The Annual Meetings of the Sheffield and District Association of Unitarian Churches was held at Attercliffe, Sheffield, January 22nd, when there was the usual business meeting followed by a religious service and a public meeting.

On Women's League Sunday at the Todmorden Unitarian Church, January 25th, women conducted both services, in the morning Miss Bertha Lee, with Mrs. W. C. Hall as preacher, and in the evening Miss Florence Atack, of Manchester—with a women's choir singing the anthems.

THE WAYSIDE PULPIT.

THE EXCLUSIONIST IN RELIGION DOES NOT SEE THAT HE SHUTS THE DOOR OF HEAVEN ON HIMSELF IN STRIVING TO SHUT OUT OTHERS.—R. W. Emerson.

Rev. W. Priestley Phillips has spent several weeks assisting the Unitarian Movement in Sydney, N.S.W., with much acceptance, and was expected to be at Auckland, N.Z. on January 25th.

At Bermondsey, February 1st, Rev. D. Delta Evans, Unitarian, preached for the United Methodist Church to a large congregation. The service was reported in the local press.

The Annual Meeting of our Coventry Congregation was held January 31st, when it was reported that good progress is being made under the Ministry of the Rev. C. A. Piper, and that all the institutions of Church and School are flourishing. An effort to raise funds for purchase of a manse promises well.

The Unitarian Centennial pulpit exchanges between England and America from March 15th include the following visitors to us, viz.:—Revs. Dr. G. R. Dodson, Frederick M. Eliot, Dr. Frederick R. Griffin and Dr. Sydney B. Snow. The British Ministers are Revs. J. C. Ballantyne, R. Nicol Cross, Alfred Hall, Lawrence Redfern and J. Cyril Flower, who will take services at various places in America.

The Homes' Committee of the Northern Sunday School Federation held its Annual Meeting at Sheffield, January 31st, when the report stated that the past year has been marked by great prosperity and progress. In the four Homes 2,234 guests had been accommodated, and in spite of an expense of £276 in repairs the amounts show a balance of about £100 towards the reduction of debt incurred during the war.

At the Yorkshire Unitarian Union Annual Meeting, January 27th, a Ministers' meeting with Rev. A. Cobden Smith presiding, discussed a paper on "G. B. Shaw" by Rev. G. S. Woods. The business meeting, Mr. C. H. Boyle, President, agreed to recommendations concerning the celebration of the coming Centenary of the B. and F. Unitarian Association, and passed a resolution approving of a Contributory Insurance scheme for Ministers.

The 5th Conference of our South London Churches was held at Effra Road Church, Brixton, February 9th, Rev. T. Munn presiding, when Mrs. Sydney Martineau introduced a discussion on "How to make the Centennial successful" followed by Dr. Copeland Bowie and others. There was a good attendance.

The S.E. Wales Unitarian Society held its quarterly meeting at Cefn Coed, Merthyr, February 2nd, when there was a business meeting followed by a public meeting and tea, and a religious service. Rev. W. J. Phillips read a paper on "The History of our Society since its inception in 1890," which was ordered to be printed. Service was conducted by Rev. R. J. Hall, preacher, Rev. E. R. Dennis, to a large congregation.

At the Annual meeting of the Midland Sunday School Association, held at Birmingham, January 31st, Rev. E. Daplyn delivered an address on "The Sunday School as an Asset to the Church."

At Southend the Secretary of the Unitarian Church has been invited to address the Crowstone Fellowship of the Crowstone Congregational Church on March 1st, and his subject will be "A Faith that endures."

GOD IS LOVE.

God is our father, even as Jesus taught,
The God who with a perfect heart loves all,
Making His sun to sine, His rain to fall
Alike on just and unjust, with no thought
Of our distinctions other than our needs.
Nor only does He bless us from above;
He is the source and fount of all the love
That wells in human hearts and flows in deeds,
That shape our weal or comfort our distress.
Wherever love is, God is; we can trace
In love the lineaments of the Father's face,
And see the beauty of His holiness:
For love is God, yea, very God, forsooth,
And God is Love, in spirit and in truth.

—William C. Hall.

Scriptural Unitarianism. By Rev. ARTHUR W. FOX M.A.

III. GOD IN THE OLD TESTAMENT.

It may surprise the old-fashioned Bible-reader to know that in the most ancient parts of the OLD TESTAMENT the great truth that our God is the God of all nations and the source of all things had not yet been discovered by the earliest Hebrew thinkers. The first account of the Creation (Genesis i—ii, 4) is many centuries later than the second ii, 5—iii), and was not placed where it is until the great truth had found its way into the minds of the prophet-preachers. Wherever the word LORD in small capitals appears in the Authorised or Revised Versions of the Old Testament it is the translation of the actual Hebrew name for God, which is usually thought to be Yahweh. When Israel became a theocracy and the Priests help sway in religion, the sacred name was rarely used out of a devout reverence for its sanctity. The vowels of the word ADONAI were put under the consonants of the word Yahweh, and so the earlier English translators got the impossible word JEHOVAH. Most of the Hebrew vowels were put under the consonants; hence when the vowels not properly belonging to the consonants, but to some other word were put under these consonants, that other word was used in reading. Hence, when the Hebrew Scriptures are read in the Synagogue to-day, the word ADONAI—"My Lord" is always substituted for the more correct word YAHWEH. The importance of this will be seen later; it is an elementary point of criticism, and it is well to bear it in mind.

The first conception then of Yahweh or God was that he was the God of a family or tribe. It seems almost certain that under the name Abram or Abraham tribal history is told after the fashion of early historians. Yahweh therefore was regarded as the God of the tribe Abraham and not of other tribes. He was worshipped exclusively by that tribe and was its guardian and protector. This is brought home more clearly in the story of the final meeting of Laban with Jacob-Israel (Genesis XXXI.) When the two ancient worthies had ceased reproaching one another, they made a covenant with one another at Mizpeh, at the end of which occurs the remarkable statement:—"The God of Abraham and the God of Nahor, the gods of their fathers judge betwixt us" (Genesis XXXI., 51.) There can be small doubt that this is the true rendering of the Hebrew, which implies that the clan Nahor and the clan Abraham, both descended from a common ancestor the clan Terah, were not one and the same, but TWO, each clan having its own God. The God of the clan Abraham was Yahweh, while the God of Nahor is unknown.

In the earliest history and legends of the Old Testament we must never imagine that the first thinkers regarded the God of the tribe as the God of other tribes, much less of the universe. Yahweh, the God of the tribe Jacob-Israel accompanied his people down into Egypt, though there they would have seemed to have forgotten his worship and even his name. At first they were prosperous; but when affliction fell upon them they had little temptation to provoke the Egyptian taskmasters by faithfulness to the object of their ancient worship, and by the time of Moses, who was a strictly historial character though legends have grown up about his name and life, that worship had ceased and the very word Yahweh appears to have been forgotten. Hence the ancient tradition represents Yahweh as revealing his name and his relationship to the children of Israel in Midian (Exodus III.), and as sending him to lead his race from bondage to the land of Canaan. The later Priests who added their contribution to the older story insist on the fact "by my name Yahweh, I was not known to them" (Exodus VI.), in spite of the fact that that ancient writer had represented Abraham, Isaac and Jacob as knowing that name perfectly well. The truth remains that it was Moses who first taught that Yahweh was the ONE God of the Children of Israel.

THE LOVE OF GOD DESCENDING.

When shades of night are falling,
The time for rest has come,
And weary hearts are seeking
The joys of hearth and home.

So like the shades of even
Descending from on high,
The love of God comes o'er us
As in our sleep we lie.

—A.M.B.

The Saving Power of Unitarianism.

Our readers have not written so far in answer to the "challenge" contained in a recent issue. What appeared in the last number on this subject was not intended as in any sense a reply, but merely in illustration of salvation from terror or fear.

Concerning the "Challenge," it is necessary to state that as Unitarianism is the Gospel taught by Jesus and his earliest followers, its saving power is just the power of that Gospel. It is "Salvation by Character." "What must I do to be saved?" is a question that was answered in the words: "Believe on the Lord Jesus Christ, and thou shalt be saved," which means believe in the method of Salvation which he personally represented and which he proclaimed. Belief in that method is necessary, for he who has no belief in it is not likely to put it into practice.

What is that saving plan declared by Jesus? "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself—this do and thou shalt live." The parable of the Prodigal Son is an illustration of what a man must DO to be saved from evil habits, from a sinful life, in other words—from selfishness, for all evil conduct comes from that. Only those who have become apparently helpless slaves to evil cravings can know how impossible they feel it is to be able to fight them down and effectually subdue and conquer them. "Except ye be converted, and become as little children, ye shall not enter the kingdom of heaven";—unless a man be turned away from his sin and be as pure as little children he cannot experience the power of heaven within. But what will turn him? How shall he be converted? It must not depend entirely upon himself. Others must bring upon him the power of moral persuasion. Has Unitarianism that power? Assuredly it has. It does not tell him that he can be saved from the consequences of his sin by a substitute atoning for them instead of himself. It does not attempt to terrify him with the supposed vengeance of a wrathful God hurling him into everlasting torments of a burning hell. But Unitarianism pictures to him the infinite and all-embracing love of God, and appeals to his sense of indebtedness, his obligation, to respond to the Divine Goodness by loyal service and obedience to the Father's will. It places before his mind the wretched consequences of his evil ways upon others, how they are made to suffer through him, how his sins are ruinous to the bodies and minds of his children, how the hells of this world are made by his sin and selfishness and the like in other sinners. It tells him that his life is given him as a trust to be used to help and to bless mankind, and that he is accountable to humanity and to God for his use of the powers with which he is endowed. It shows him that he is created with a divine nature, that he is intended to be Godlike, points to the example of Jesus to be followed, inspires him with a noble conception of human possibility, cultivates a reverence for the nature God has given him, and appeals to his honour and self-respect, and his power to protect and save others.

Unitarianism possesses the double appeal of love and to the right kind of fear; love to mankind and to God, and the wholesome fear of causing evil and suffering and all the woe involved to one's fellows in the influence of bad character. The power of these appeals does save men. What is it that keeps men and women Unitarians in a condition of purity of life and uprightness of character, if it be not their religious faith? How is it that Unitarians as a class are generally admitted to stand amongst the highest for honesty, integrity, and personal example? It must be the power of their religious faith that saves them from falling. The appeal of this faith can and does convert men to the right way of life.

But Unitarianism plainly declares that no man can be saved from evil ways who makes no effort to save himself. He must bear his own burden, fight his own battle in himself, struggle for self-mastery, deny himself and take up his own Cross and carry it. There is no cheap way to salvation. A man must DO the right in himself and to others, and apart from all the help and loving sympathy he receives he must work out his own salvation, knowing that he will reap according as he has sown.

It's a grand thing to be saved from the sinister power of the Priest; from the depressing delusion of Eternal Damnation; from the immoral belief in vicarious punishment; and a host of other tenets which we disclaim—and denounce.

But it is also a grand thing to be freed from the power of strong drink, cocaine, lust, vicousness and the like.

Moreover, to be free from false Theological Views DOES NOT NECESSARILY FREE ONE FROM EVILS SUCH AS I HAVE REFERRED TO. For there are many men (Secularists for instance), with no hurtful views concerning God, who are yet victims, in chains which they cannot break.

As Unitarians we have a gospel for such. Let us preach it!—T.W.

May it not be a lack of faith in such principles and ideals as proclaimed by Unitarians that some Secularists and others fall into evil ways? And can it be truly said that noble and reasonable theological views have no saving power? As a man thinks so is he.—Ed.

Jesus and Social Service.

II.—LIFE AS A TRUST.

An important element in the Gospel of Jesus is the declaration that life is a trust for the use of which man is accountable. "Unto whomsoever much is given of his shall much be required" —Luke 12, 48; "The kingdom of heaven is like a certain king which would take account of his servants,"—Matt. 18, 24; The parable of the talents, Matt. 25, 14—28 (and Luke 19, 12—26), asserts that the kingdom of heaven is as a lord who has a reckoning with his servants; these statements plainly indicate this great principle of accountability. "The Kingdom of Heaven" is the righteous kind of society. As servants are trusted by their lord and master and responsible to him, so in a right state of society are all men servants of God and humanity, and responsible to them for the use of their powers and abilities.

Life is a gift, as also is every endowment and power inherent in human nature. They are as talents meant for use. They come to us from God the Creator. They are his investment from which He rightfully expects and intends to get a proper return. Without Him we could not possess anything. We are not our own, for we are God's property. We owe everything to Him. All that we are and all that we have are His, to be used in His service in the carrying out of His divine Will. We are only our own in trust, and all that we have are our own merely in trust. We are all the trustees of His estate in us.

But the Creator acts through humanity. His gifts of life and all its powers come to each individual through human society. Our use of life affects other human beings directly for good or ill, producing joy or woe, harmony or discord, heaven or hell. Consequently all men are accountable to human society, to mankind collectively, being honoured for righteousness or condemned for wrong-doing. "Woe unto the world because of offences" said Jesus, "for it must needs be that offences come; but woe to that man by whom the offence cometh,"—Matt. 18, 7. The collective authority of society says approval to the righteous: "Well done, good and faithful servant!"—and the unprofitable servant is cast into "the outer darkness." excluded from society for a time.

Man's faithful use of his trust is according to his ability. Little is required from those who have little ability, and much from him to whom much has been given. Equal approval is given to all who make right use of what ability they have whether it be small or great. The same "Well done!" is said to him who made faithful use of the five talents, and to him who was equally faithful in the employment of his two talents. All who are equally righteous in the exercise of the powers they have, be they few or many, are equally deserving. Ability is the measure of responsibility. If a millionaire uses his wealth justly to promote the welfare of mankind, and the poor man spends himself equally according to his power, in the service of humanity, they are equally deserving of honour. They are both trustees to the extent of their power.

These are the plain teachings of Jesus. When we have done our best we have only done what is our plain duty. It is the debt we owe to God and to mankind. Freely have we received, and it is required of us that we should freely give in return (Matt. 10, 8.) It is simply the repayment of our debts. It is not giving to God and humanity any more than is their due. When we have done all, we can still only say, "We are poor servants indeed; we have only done our plain duty" (Luke 17, 10—Twentieth Century New Testament.) What a tremendous difference for the realisation of human happiness —the joy of life—it would make in all human affairs, if all men acted on these ideas so well enunciated by the Great Teacher. This must be, else human life cannot be made into the kingdom of heaven on earth. That it shall become so is Divine intention.

Councillor A. E. Grundy, Mayor of Dukinfield.

The Mayor of Dukinfield is a member of our Dukinfield Old Chapel. On Mayoral Sunday he attended morning service in his own place of worship, accompanied by Aldermen and Councillors and Corporation officials, ambulance detachment, members of the United Services Club, Ex-Service Men and members of the general public, who all walked in procession from the Town Hall, headed by a military band. Rev. E. Gwilyn Evans, B.A., resident minister and Mayor's Chaplain, conducted service. At evening service the Mayor again attended at his own Chapel when the Rev. Dr. H. McLachlan, M.A., was the preacher. The collections for the day totalled £41 7s. for the Sick Nursing Association and the District Infirmary.

Councillor Grundy is a well-kown commercial lawyer; he is honorary northern solicitor to the Certificated Bailiffs Association of England and Wales; Clerk to the Dukinfield District Insurance Committee, was Hon. Secretary of the War Savings Committee; has been President of the Central Liberal Club. He has had six years' service on the Town Council, and was Deputy Mayor on three occasions, and has done much other public work. Mrs. Grundy too, has

rendered considerable public service, especially as Hon. Secretary of the Ladies' Sick Nursing Association. The Unitarians of Dukinfield may congratulate themselves on having been able from their own Chapel to supply their town with Mayors for two occasions in succession. Mr. Grundy's predecessor, Alderman H. Bown, J.P., C.C., also a member of the Old Chapel, was Mayor, 1923-4 for the second time, having been Mayor four years previously for two years.

Literature.

"Annals of the Todmorden Unitarian Congregation," — "a Centennial Sketch," by Arthur W. Fox, M.A.

"Haunts of the Eagle,—Man and Wild Nature in Donegal," by Arthur W. Fox, M.A., F.R.S.A.I. Methuen and Co., Ltd., 8s. 6d. net.

"Saviours of Men"—A Challenge to Unitarians, 6d. "Christian Life" Office, 5, Fetter Lane, London, E.C. 4.

"For the World's Good," by Guy Hayler. One Penny, 56—60, Old Bailey, London, E.C.4.

"Unitarian Year Book," 1924-1925. American Unitarian Association, 25, Beacon Street, Boston, Mass., U.S.A.

Mr. Fox has done remarkably well in his Centennial Sketch of the Todmorden Unitarian Congregation, from its "Cookite" origin in 1818, through its Methodist Unitarian period, the building and opening of its first Meeting House, 1824, on to the building of its present beautiful Church by the three Fielden brothers, opened April, 1869, and the turning of the old Chapel into school premises. The giving of the Church and School buildings to the congregation by the Fielden brothers and a generous endowment for their upkeep is told in a very interesting way. The various ministeries of the resident pastors to the number of sixteen, from William Stevens and Noah Jones, 1823-4, to Arthur W. Fox and William C. Hall of the present time, are reviewed, and the progress of the Church and School is narrated. But perhaps the most interesting of all the contents is the story of John Fielden, the great benefactor and mainstay of the congregation and School in the early years of the movement, and in whose memory his three sons erected the present beautiful Church. The book contains 21 excellent portraits and other illustrations. Mr. Fox has done in this volume what must have been a labour of love for the Church and School to which he is so closely attached.

The same author's book on the "Haunts of the Eagle" is a delightfully interesting account of holidays and experiences in Donegal. The graphic description of his first near view of an eagle once read is not easily forgotten. Keen observation of birds, flowers, features of mountain and glen, and other aspects of wild nature, with accounts of folklore, antiquities, and peculiarities of the Donegal people make his pages most attractive reading. Limits of space do not permit of an adequate notice, but the work is ably done and is additional evidence of the versatility of the author's interests and of the fertility of his intellectual resources.

"Saviours of Men," by D.D.E., is a powerful plea for Unitarians to be more active and zealous in the propagation of their Faith. "It is up to us to demonstrate that the religion we profess is as vital to save men from moral misery as it is potent to liberate the intellect from erroneous views. It would be a good thing if every Unitarian could read this very strongly stated "Challenge," and every person dissatisfied with orthodoxy would be greatly helped by a careful study thereof.

Mr. Hayler's pamphlet is full of first-hand evidence of the marvellous improvements and beneficial effects of the Prohibitary Law in the United States of America and especially in Child Betterment. Readers with an open mind will find it a valuable storehouse of facts and figures.

The American "Unitarian Year Book," and the "Annual Report" of the "American Unitarian Association" give good accounts of the condition and progress of our movement in the United States. We hope to quote from them later.

RECEIVED: "'Holiday Camps for Boys and Girls" organised by the "Holiday Fellowship" at Conway, North Wales, and at Staithes, Yorkshire. Particulars from Bryn Corach, Conway.

MINISTERIAL CHANGES.—Rev. J. Park Davies has been publicly welcomed to his new ministry at Gateacre, January 13th, and Rev. John Hinkins, M.A., at Dindley Place Mission, London, January 22nd; Rev. Basil Viney preached his farewell at Islington, London, January 25th, on removal to South Shields and Sunderland; Rev. E. T. Evans has been welcomed to his ministry at Bridgend Unitarian Church, January 21st; Rev. J. Yeomans has had farewell presentation at Dover, and began his ministry at Cradley, February 1st; Rev. J. Hinkins, M.A., was welcomed to his ministry at Dingley Place Mission, January 22nd; Rev. James McNeil is appointed minister to Stannington Chapel, and entered upon his charge January 25th; Rev. B. C. Constable completed four months' ministry at Sunderland and South Shields, January 25h; Rev. H. Bodell Smith has fulfilled one month's ministerial work at Douglas and Ramsey, I.O.M., for The Missionary Conference, during January; Rev. Basil Viney had a farewell presentation at Unity Church, Islington, on leaving to be Minister at South Shields and Sunderland, January 25th, at which places he has received public yelcome; Rev. J. L. Haigh is retiring from Hamilton Road Church, Liverpool.

The Unitarian Women's League.

By Miss E. JOHNSTONE.

Manchester and District Branches met at Swinton on January 31st for the Winter Meeting, when Mrs. Woodhouse presided. Service in Church was conducted by Mrs. Ewbank, of Padiham, followed by a fine address, in which she proved how absolutely necessary it is that all women should become members of the L. of N.U., and take an especial interest in the League of Nations work.

After tea many matters of interest were discussed and Mrs. Walmsley gave a short account of Fellowship work. The meeting resolved to send Miss Storrs and Miss Johnstone to represent the Branches at the gathering in Essex Hall on February 28th, when a presentation is to be made to our highly esteemed Hon. Secretary of the W.L.—who is also one of its founders.

Later Mrs. Whittaker, of Accrington, gave a most interesting and graphic account of her overseas tour, which seemed to bridge all distances, and brought our friends of the Women's Alliance into very close touch with our at-home members.

The evening ended with votes of thanks to our Swinton friends for their kind hospitality to a record gathering of members, and to the speakers for their helpful and interesting addresses.

An interesting piece of co-operation has been arranged between our Alliance and League friends. A Summary Sheet is to be issued regularly containing news from everywhere, and in England there will be about 300 for circulation. The February leaflet reports from Prague that Dr. N. F. Capek holds two services every Sunday to about 3,000 people! Some of our home ministers would be greatly cheered on their way by the regular attendance of one-tenth of this number! Miss Capek is at Channing House School for her education, and at the close of her school-life will leave many English friends behind her.

News from Denmark and Iceland is good, too, and high praise is given to Miss M. B. Westenholz for her invaluable work in the Liberal movement.

From France Madame L. Loyson tells us she is "now getting up twelve new libraries—feeling sure that the money will come in." Contributions will be gratefully acknowledged and the work of renewal is a needed and great one.

From Hungary the cry for help because of economic recontruction can be answered by supporting the Appeal in the "Inquirer" of Dr. Melone and Dr. W. H. Drummond.

News from India and Italy, where the Women's Alliance have been helping in varied ways, and from England, is also included.

Under the last heading we learn that Miss Brooke Herford, Miss Richmond, Mrs. Sydney Martineau and Mrs. Laurence Redfern, of Liverpool, are all going across for the Centenary Celebrations, and many Alliance friends will return with them for ours in Whit week.

Manchester District Branches hold their Annual Meeting on March 28th, with service in Cross Street Chapel and tea and meeting afterwards in the Memorial Hall. A new Secretary and President are to be elected, and reports from the Branches given by their Secretaries.

The Annual Meeting of the London District League was held at Avondale Road Church, Peckham, on Saturday, January 31st. The opening service was taken by Mrs. Athelstane A. Tayler, who gave a helpful address based on the words from the Book of Joshua: "Be thou strong and of good courage." Fifty-nine sat down to tea, after which Mrs. Travers Herford presided at the business meeting. Mrs Alfred Wilson was elected President in place of Mrs. Herford, who is removing from the district. The Treasurer, Mrs. Blake Odgers; the Secretary, Mrs. E. R. Tyson, and the London District Fellowship Secretary, Miss Frieda Taylor, were re-elected. Miss Dorothy Chancellor accepted the position of Book-table Steward. Later, Mrs. W. H. Drummond gave an interesting account of her recent tour round the world.

—Reported by Mrs. E. R. Tyson, Hon. Sec.

BIRMINGHAM DISTRICT WOMEN'S LEAGUE.

The Second Annual Meeting was held at the Church of the Messiah, Birmingham, on February 7th, beginning at 3 p.m. Nearly 100 were present at the religious service, which was conducted and the address given by Mrs. Sidney Martineau, Treasurer of the Women's League. The service began with the League Hymns.

In her address Mrs. Martineau traced the Unitarian movement from the time of Arius (325), when it was a possibility that it might become the orthodox religion, through times of trouble and persecution—through Priestly and Theophilus Lindsey, to 100 years ago, when the need of an association of the Churches was felt and the British and Foreign Unitarian Associations was founded. Mrs. Martineau spoke of the things the Association stands for—for freedom of thought and religion and for education, for Missionary enterprise and for the publication of books and phamphlets—and we were reminded that if we would be worthy of these high traditions, we must carry forward the same loyalty to truth which inspired our forefathers. The American Association was founded almost on the same day as the British and Foreign, and this year both are holding

their Centenary Celebrations, or are very closely co-operating.

A very hearty vote of thanks was proposed by Rev. W. L. Constable, seconded by Mrs. Clare, and carried with acclamation.

After tea, the business of the Annual Meeting was taken, Miss Nettlefold presiding. The Committee's Report and Balance Sheet were read by the Secretary and Treasurer respectively, followed by Reports from the 11 Branches belonging to the District League, viz: Birmingham, Church of the Messiah, Moseley, Coseley, Coventry, Evesham, Lye, Shrewsbury, Stourbridge, Kidderminster, Walsall, Warwick. The Officers were all re-elected. Games and social intercourse brought a very successful meeting to a close.

For the Children.

BY "GRANDAD."

THE BOY WHO WANTED TO BE KING.

Johnnie was a passionate boy. He flew into a temper at once if anyone crossed him. And he got into all sorts of trouble through it.

"Johnnie," said his mother, "I want you to go an errand for me to the grocer's up the street."

"I don't want to go," said Johnnie, and he shook himself in a disagreeable way to show how unwilling he was.

"But you will help mother. A good boy should always be ready to help mother."

"I don't want to go, and I won't go!" said Johnnie.

"Oh, you won't. Well, you ought to be ashamed of yourself to talk like that to your mother. If you won't go, you will have no dinner. You can go upstairs to bed, and stay there until you say that you are sorry, even if you go all day without food."

Just then his father came in and Johnnie had to go to bed and have no food until he would promise to obey his parents. He cried loudly, but he had to go. Later in the day he came down and with tears running down his face told his mother that he was very sorry and promised to do whatever his mother told him.

Next day his father said: "Johnnie, what would you like to be when you are a man?"

"When I'm a man, I would like to be a "King," said Johnnie.

"Why would you like to be a King?"

"Because a King can command other people, and rule over them, so that they must do what he tells them."

"You would like that, would you?"

"Yes, I would."

"Well, why not begin to be a King now?"

"Oh, I can't be a King now," said Johnnie, "for I am not a man yet."

"But you can be a King before you have grown into a man," said his father.

"How can that be? I have no kingdom to rule over."

"Yes, you have. But a King has to learn how to be a King. You have a kingdom waiting ready for you, but you have to learn how to rule it before you are really a King."

"What kingdom is it? You've never told me about it before. I know nothing about it."

"Yes, you do. But before I tell you what it is, I must tell you that a King is no King at all if he does not rule, but lets the kingdom rule him."

"Of course, he must be the ruler," said Johnnie. "But what is this kingdom that is waiting for me?"

"I will tell you what it is like. It is a big world all by itself. It is full of lively and busy things which can easily master you if you are not careful. They are there to be governed, and if you do not govern them they are sure to govern you."

"Where is it? Tell me where I must find it. Is it near, or is it a long way off? Shall I have to go by train to get to it? Or is it across the sea?"

"It is not far off. Indeed you carry it about with you. The people who live in it have all sorts of names: Passion, Envy, Jealousy, Greed, Love, Energy, Laziness, Temper, Sympathy, Knowledge, Fear, and a whole multitude of others. They all are there waiting to be ruled by a King who can govern them."

"Oh, I know what you mean. These things are inside. I never thought of that."

"Yes, the kingdom waiting for you to be its King is inside of you. It is your mind. It is a big world full of thoughts and feelings of all kinds. If you are not King over them they are your masters, and the thoughts and feelings, the strong passions run away with you. To be a King of a world outside one must first learn how to be the Ruler of that world within. Can you be a King there, do you think?"

"I can if I try, and I will try," said Johnnie.

Well said, Johnnie! If you try you can do it.

Let me tell you what a girl once wrote about it. She said:

A little kingdom I possess,
Where thoughts and feelings dwell,
And very hard I find the task
Of governing it well;
For passion tempts and troubles me,
A wayward will misleads,
And selfishness its shadow casts
On all my words and deeds.

National Unitarian Temperance Association.

Hon. Secretary: Mr. E. F. Cowlin, 53, Lewisham Park, London, S.E. 13.

A TEMPERANCE WORKER'S NOTES.

Some few years ago I was very interested in a lecture given to the young men in a school in inland China, by a Chinese who had spent two years or so in England. He spoke on the admirable aspects of English life, and it was interesting to note his appreciation of qualities we all take for granted. I have often wondered what he would have said if asked to lecture on the darker side of English life. There are various everyday occurrences to which we have become accustomed, but which must strike a visitor from a "heathen" land as very strange and even very shocking. Chief among these is the terrible drink trade. Might not our "heathen" visitor be pardoned if he argued that if Christianity was unable to prevent the enormity of this plague, it cannot be such a superior religion as its advocates would make out?

My early business career took me to several public houses in the Metropolis for the purpose of surveying them—entering all bars, bedrooms, etc. Few teetotalers can have seen so many callers as I did at that time.

Before I went to China I had given much time and energy to work among public-house frequenters. I must have given away thousands of tracts inside public houses in London and various provincial towns. I have often had lengthy conversations or arguments in public house bars, and tried to "reclaim" men with whom I came into touch on such occasions. Often I used to sally forth at midnight on Saturday evenings, and roam around aimlessly until I met some top-heavy individual, whom I would assist home, and then visit on the Sunday.

It thus happens that although I have lived in China for many years, I have retained an interest in the drink question. That I had ceased these activities for some few years before going to China was not because the work was discouraging (it undoubtedly was that), but because I felt my individual efforts to be largely futile; and yet I did not come across any agency with which I felt I could fit in. Although at that time I was not a Unitarian, I had become thoroughly dissatisfied with the tracts that I used . I really could find no tract that presented the Gospel for these drink-enslaved folk in a way I liked. Another difficulty was with regard to a place of worship which I might induce these men to attend. Obviously they would not be comfortable in a "respectable" Chapel, even if the congregation were willing to welcome them; while the Mission Halls seemed to delight in such crude theologies that I felt repelled. Most of all it was my growing conviction that the problem required a political solution, that led to my ceasing this work. No matter how much one may try to help a man that has got under the power of drink, it is only in exceptional cases that he will be able to keep steady, while he meets so many temptations wherever he goes.

There are a few points that need emphasis:

1.—But little good will be done by denouncing publicans and brewers. Their trade may seem to us wicked and heartless; but we must remember it is quite legal. And it is not only those who are interested in the trade who are preventing temperance reform; it is the apathy and indifference on the part of social reformers generally.

2.—We should not allow ourselves to be drawn into discussions about PROHIBITION, as far as England is concerned. We should recognise that there is not at present the slightest chance of such a measure being passed by Parliament.

3.—We should, however, vigorously combat the statement that Prohibition in the U.S.A. is improper and unjust. We should stress the following points:—

(a) That a majority of the States had Prohibition before it was applied to the whole country; some for many years.

(b) That to the extent that Prohibition seems ineffective in certain States (notably New York State), it is due inter alia to the strong sentiment for State autonomy, which is also the reason that the U.S.A. has not felt able to put down the lynching of negroes in the south.

(c) That to the extent rum-running is successful, Englishmen should feel ashamed that their Governments (Labour as well as Conservative) have not taken effective measures to prevent this systematic violation of laws passed by a vast majority of the people of a friendly Power.

4.—We should specialise on the following reforms:—

(a) Local Option (application to England, Wales and the North of Ireland of the Act already operating in Scotland).

(b) Reduction of the hours public houses are allowed to be open.

(c) Sunday Closing.

(d) Prevention of liquor manufactured in British territorities being systematically smuggled into the U.S.A.

5.—We should not be dismayed because our opponents can produce arguments against Local Option. Almost every good law has a few objectionable features; it seems impossible to always attain hundred per cent perfection. The most serious objection is that the worst districts

will probably remain unchanged. We should, however, bear in mind that as our efforts bear fruit, we can hope for progressive developments somewhat after this fashion:

(a) As Local Option gradually becomes applied to districts, we can agitate for an Act that when two-thirds of any County (i.e., County Council area) has become "dry," the County can vote as a unit. This may be ten or twenty years after the passing of the Local Option Act.

(b) That England be divided into "heptarchies," which, with Wales and the North of Ireland can form nine independent units. When two-thirds of any area or division becomes "'dry," such area shall vote as a unit. This may be another ten or twenty years.

(c) When two-thirds of the whole country has become "dry," we can begin to agitate for national Prohibition.

6.—It is undesirable that Temperance Reform should be made a matter of Party politics. At present there is a tendency to regard the Liberals as the special champions of Local Opion; but there are Temperance advocates in both the other Parties, and there is no reason why these should not be much more active.

7.—It should be recognised that very few people attach so much importance to Temperance Reform that they will put this above other political considerations. The time when temperance people should be active, therefore, is when the Party candidates are being chosen. It is useless to wait for the actual election. It is surprising how few people have a say in the choice of their Party candidate. In many cases the decision is made by a small coterie—sometimes even by the members of a political club where liquor can be obtained! It is in this matter of choosing the candidate that Temperance people should bestir themselves. Demand to be consulted; form a group within your Party in the constituency and be vigilant in opposing the selection of a man who will not give satisfactory assurances as to his attitude towards the drink question.—G. W. SHIPWAY.

A successful Round Table Conference on Temperance Work in our Churches was held at Essex Hall, February 11th, when a resolution was passed urging upon our Churches the importance of Temperance as an aid to spiritual life.

The Committee of the National Conference of Unitarian Churches had its meeting at Sheffield, Channing Hall. January 28th, when an invitation to hold the meetings of the Triennial Conference in April, 1926, at Sheffield, was gratefully accepted.

At Selby the Unitarians have had a successful nine days' mission, conducted by Rev. G. W. Thompson, of Doncaster, January 24th to February 1st.

At Walsall, Rev. H. Warnock (Unitarian). and a Primitive Methodist, exchanged pulpits for evening service on January 11th, and Mr. Warnoch was inducted in a Wesleyan Church as president of the Walsall Ministers' Fraternal.

DEATHS.—Mrs. Jane Simmonds, Godalming, Surrey, January 6th, 99; Mr. W. H. Axon, Manchester, Jan. 8th, 69; Major W. Bakewell, F.R.G.B.A., St. Margarets Atcliff, Kent, Jan. 14th; 86; Mr. W. R. Stevenson, of Sheffield, January 14th, 65; Miss Nellie Lowe, Bolton, January 18th, 28; Miss Elizabeth Bennett, Gronat, Prestatyn, January 23rd, 81; Miss Edith Waite, Chatham, January 23rd, 42; Mr. W. Lord, Victoria Park, Manchester, January 24th; Mr. Wilfrid J. Hewitt, Moseley, Birmingham, January 25th, 28; Mr. W. N. Martin, Sutton, Surrey, January 26th, 74; Mr. Thomas Smith, Stockport, January 28th, 76; Mrs. Tilson, Greyabbey, County Down, January 1st, 84; Mrs. Townley Tilson, Greyabbey, County Down, January 2nd; Mrs. Wellstead, Wareham, January 27th, 89; Mr. John Yearnshaw, Atherton, Lancashire, January 28th, 72; Mr. John Davies, Pontypridd, January 30th; Mrs. M. A. Johnson, Hollywood, Birmingham, January 17th, 88; Mrs. W. J. B. Tranter, formerly of Birmingham, January 3rd; Mrs. Ellis (widow of Rev. Henry Webb Ellis), Guildford, January 30th, 88; Mr. Walter Buckton, London, February 3rd, 75; Professor George Unwin, Manchester, February ——, 54; Mr. David Strathie, Kilmacoln, February 2nd, 70; Mrs. Eliza B. Williams, Hampstead, February 5th, 79; Mr. Evan Jones, Aberystwyth, January 31st, 52; Rev. R. E. Birks, Bermardston, U.S.A., January 21st, 79; Mr. George Smith, Southport, February 4th, 88.

MY TRUST IN GOD.

O God of peace and beauty,
The Essence of all good,
I know Thy tender mercies
In ways I've understood.

Though I be blind I'd seek Thee;
Though deaf, with Thee abide;
Be near, and keep me ever
In all that may betide.

O God whatever illness
Or sickness overtake,
I'll trust in Thee for ever,
For Thy dear mercy's sake. —A.M B.

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